



THE
RIGHTLY
GUIDED

Part 1 – ABU BAKR
(*رضي الله عنه*)

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Course Objectives

1. To understand who Abu-Bakr (ؓ) was, his background and his relationship with the Prophet of Allah (ﷺ).
2. To examine the reasons that made Abu-Bakr (ؓ) one of the giants of Islam.
3. To love Abu-Bakr (ؓ), this can only be achieved by knowing him.
4. To examine Abu-Bakr's (ؓ) manners and methodology in the deen, life, family and political scene.
5. To examine the various traits that stood out in Abu-Bakr's (ؓ) character.
6. To study the major events that occurred during the rule of Abu-Bakr (ؓ).
7. To examine some doubts cast by certain elements upon Abu-Bakr (ؓ) and to answer these doubts.
8. To know him, love him, follow him, and defend him.
9. To know and understand that the history of these men is the history of Islam.

Importance of Learning About the Companions

The Messenger (ﷺ) said:

خير القرون القرن الذي بعثت فيهم

“The best nation is the one I was sent to.”¹

فعليكم بسنتي وسنة الخلفاء الراشدين المهديين

“Stick to my sunnah and the sunnah of the rightly-guided caliphs after me.”²

اقتدوا بالذين من بعدي أبي بكر وعمر

“Follow the two after me, Abu-Bakr (رضي الله عنه) and Umar (رضي الله عنه).”³

Ibn-Masood (رضي الله عنه) said:

“Whoever wants to follow, then let him follow the ones who have passed on, for the living are not free from trial; the companions of Muhammed (ﷺ), by Allah (ﷻ), were the best of this ummah, the best of hearts, the deepest in knowledge and the least in exaggeration. [They were] a group whom Allah (ﷻ) chose for the companionship of His Prophet (ﷺ) and raising of the deen, so know their virtue, follow their path and hold on tightly to what you can of their character and religion, for verily they were upon clear guidance.”⁴

Muslim 6636¹
Tirmidhi 2891²
Tirmidhi 4023³
Sharh as-Sunnah 214/1⁴

Abu-Bakr (رضي الله عنه): The Rightly-Guided Caliph 11-13ah

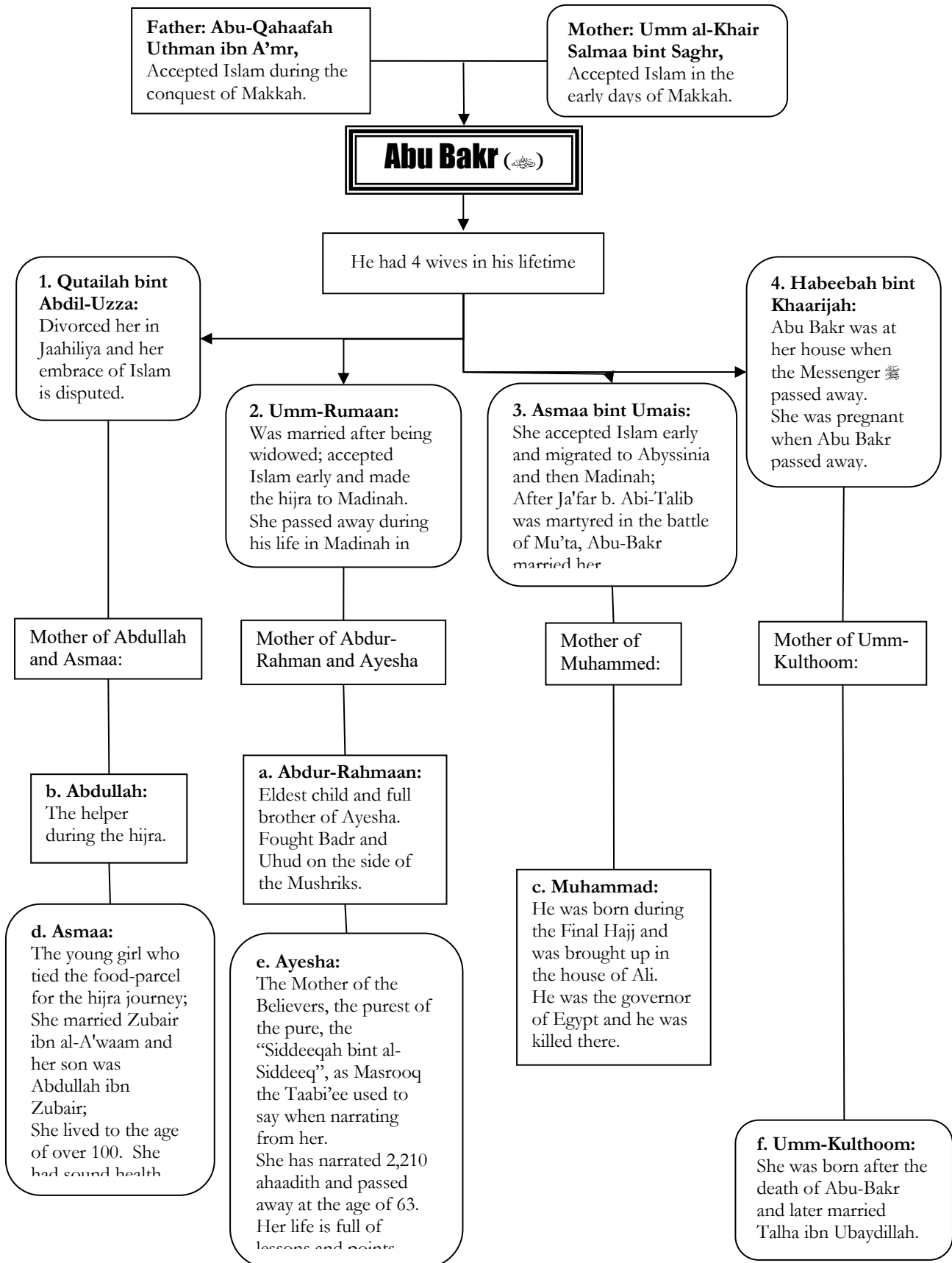
<p>His birth</p>	<p>He was born after the Year of the Elephant, but the exact period is disputed by scholars.</p> <p>Some state three years while others two and a half, but they all agree that it was within three years.</p>
<p>His name and lineage</p>	<ul style="list-style-type: none"> • His full name was Abdullah ibn Uthman ibn Aamir ibn A'mr ibn Ka'b ibn Sa'd ibn Taym ibn Murrah ibn Ka'b ibn Lu'ay ibn Ghaalib al-Qurashi al-Taymi. ⁵ • His kunya or agnomen was Abu-Bakr.
<p>His features</p>	<p>He is described as being of medium height, fair in complexion and rather thin.</p> <p>His face was without much flesh; he had thin legs and a dyed beard.</p> <p>He has been described as a handsome man.⁶</p>
<p>His family</p>	<p>Few families could boast the honour of having four generations upon Islam within the lifetime of Allah's Messenger (ﷺ).</p>

Some of his titles were: **as-Siddeeq** ("testifier to the truth"), **al-Ateeq** (the one set free), **as-Saahib** ("the companion of Allah's Messenger ﷺ") and **al-Atqaa** ("the pious one").

The house of Abu-Bakr (رضي الله عنه) was a house of Uman

al-Isaabah 144/4⁵
Ibn-Sa'd 188/3⁶

Abu-Bakr (رضي الله عنه): Family Tree



Abu-Bakr (رضي الله عنه): In the days of Jaahiliya?

What was his character like?

- He was a noble man, a businessman and a frequent traveller.
- He had deep knowledge of the science of genealogy:

The Prophet (ﷺ) testified to this knowledge in the statement,
 “Verily Abu-Bakr (رضي الله عنه) is the most knowledgeable of Quraish in genealogy.”⁷

- The people of Makkah respected Abu-Bakr (رضي الله عنه) and acknowledged his virtue as Ibn al-Daghinnah stated when he saw Abu-Bakr (رضي الله عنه) leaving Makkah on migration

"A man like you should not leave, nor should he be turned out as you assist the poor, keep good relations with your kith and kin, help the disabled, honour your guests, and stand up for justice; I am your protector. So go back and worship your Lord at your home."⁸

- Ibn Hajr states after mentioning this narration that Abu-Bakr (رضي الله عنه) was attributed with the qualities attributed to the Prophet (ﷺ) by Umm al-Mu'mineen Khadija after the first revelation.
- Abu-Bakr (رضي الله عنه) never tasted a drop of alcohol, neither in Jaahiliya nor during Islam.

When he was asked if he had ever drunk in Jaahiliya, Abu-Bakr (رضي الله عنه) replied:
 “I used to protect my honour and dignity, and whoever drinks loses his honour and dignity.”⁹

📌 He never bowed to an idol and was not attracted to shirk in its various forms. He was a soul awaiting the call of Islam.

Muslim 2490⁷
 Bukhari 2297⁸
 al-Suyuti, Tarikh al-Khulafa' 29⁹

Abu-Bakr (رضي الله عنه): The Muslim


<p>His journey to Islam</p>	<p>As-Suyuti and Mahmood Shaakir relate certain reports wherein Abu-Bakr (رضي الله عنه) had discussions with Waraqa ibn Nawfal and Buhaira the Monk about the advent of a Prophet and the true religion. He is said to have had discussions with Zayd ibn Amr ibn Nufayl. ¹⁰</p> <p>These factors assisted him in accepting Islam when it was presented to him.</p> <p>The Prophet (ﷺ) said to his friend, “I am the Messenger of Allah (ﷻ) and His prophet, Allah (ﷻ) has sent me and He has no partners, and none besides Him should be worshipped, and allegiance is under His obedience...”</p> <p>Abu-Bakr (رضي الله عنه) accepted without hesitation and that is why later the Messenger (ﷺ) said “...Allah (ﷻ) sent me to you and you said “he is lying” but Abu-Bakr (رضي الله عنه) said “he is speaking the truth, and he aided me with himself and his wealth.” ¹¹</p> <p>And thus Abu-Bakr (رضي الله عنه) was the first free man to accept Islam and the Messenger (ﷺ) was extremely pleased with this. ¹²</p>
<p>His affect on the early da’wah</p>	<p>Imaan reached deep into his heart and he realized that Islam is a deen of action, effort and work:</p> <p>قُلْ إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ رَبِّ الْعَالَمِينَ</p> <p>Say “Verily my salât [i.e. worship, prayer], my sacrifice, my living and my dying are [all] for Allâh [exclusively] the Lord of the 'Alamîn.” (<i>al-An'aam (6): 162</i>)</p> <p>Through his efforts Zubair, Uthman, Talha, Sa’d, Uthman ibn Maz’oon, Abu-Ubaydah, Abdur-Rahman ibn Awf, Abu-Salama and Zaid b. al-Arqam embraced Islam.</p> <p>He made a concerted effort on his family and even Aamir ibn Fuhairah, his slave, embraced Islam.</p> <p>Abu-Bakr’s (رضي الله عنه) strong draw card was his character and mercy to his fellow man, as the Messenger (ﷺ) said: “The most merciful of my ummah to my ummah is Abu-Bakr (رضي الله عنه).”¹³</p>

Tarikh al-Khulafa 52, al-Khulafa al-Raashidoon 34¹⁰
 Bukhari 3661¹¹
 al-Bidaayah 29/3¹²
 Sahih al-Jaami 8/2 ¹³

<p>His trials in the early days</p>	<p>Trials and tribulations are a part of life: every Prophet went through them and everyone following in their footsteps will encounter them.</p> <p>Abu-Bakr (ؓ) was no different; although he was from a noble family and had a high standing in society he was still persecuted.</p> <p>Ayesha narrates that when the companions were thirty-eight men in number, Abu-Bakr (ؓ) began pleading with the Messenger (ﷺ) to go out to the Ka'ba.</p> <p>“O Abu-Bakr, we are too few.”</p> <p>But Abu-Bakr (ؓ) persisted: the Messenger (ﷺ) gave in: they headed for the Ka’ba and dispersed into small groups.</p> <p>Abu-Bakr (ؓ) stood up and began to call to Allah (ﷻ) and His Messenger (ﷺ), so the mushriks came to him from all sides and began to beat him.</p> <p>U’tba ibn Rabee’ah beat him with a shoe severely on his face and he was hurt in his stomach. The mob continued until some people of Banu Taym came to his aid and took him away in a stretcher with no doubt in their minds that he was going to die. Banu Taym swore that if he died they would kill U’tba in retaliation.</p> <p>In the evening Abu-Bakr (ؓ) came round and his first words to his mother were, “How is the Messenger (ﷺ)?”... And so she accepted Islam. .¹⁴</p>
	<ul style="list-style-type: none"> • Look at his zeal to announce and spread Islam. • Look at his courage and bravery. • Look at his love and concern for the Messenger (ﷺ) • Look at the security controls in place during those hostile times. • Look at his yearning for goodness towards his mother <p>Another incident is related by Urwa ibn Zubair who said, “I asked Ibn Am’r ibn al A’as about the severest torments that the Messenger (ﷺ) went through and he replied that once the Messenger (ﷺ) was praying at the Ka’ba and Uqba ibn Abi-Mu’et came and began to strangle the Messenger (ﷺ); Abu-Bakr (ؓ) rushed to the rescue and recited: :¹⁵</p> <p style="text-align: center;">أَتَقْتُلُونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ</p> <p>Would you kill a man because he says: “My Lord is Allāh”? (<i>Ghafir</i> (40):28)</p>

al-Bidaayah 30/3¹⁴
Bukhari 3856¹⁵

<p>His jihad with wealth</p>	<ul style="list-style-type: none"> ◆ As the da'wah gained momentum so did the stance of the mushriks, especially against the weak and poor who had none to aid them. ◆ Bilal was a nobody in Makkah. He was there to be used, to serve and remain a slave. For him to have an idea, an opinion or even a thought of his own was a crime. <p>So imagine when he decided on his own to embrace Islam how his master Umayyah ibn Khalaf reacted to this crime.</p> <p>He would refuse to feed Bilal for a while, and then take him out to the desert when the sun was intense, and make him lie on the sand with a huge rock on his chest with the hope that this torment would force him to renegade upon Islam, but Bilal would reply with full conviction: "Ahad Ahad!"</p> <p>Abu-Bakr (ﷺ) went to Umayyah and said: "Fear Allah with regards to this weak one."</p> <p>"You have put him in this problem so you save him!" was Umayyah's reply.</p> <p>"I give you my slave, who is stronger and upon your religion, in return for him." ¹⁶</p> <p>Imaam al-Dhahabi states in another version that Abu-Bakr (ﷺ) purchased him and that Umayyah said: "I would have sold him for even one uqiyah."</p> <p>Abu-Bakr (ﷺ) replied: "I would have bought him for kaza wa kaza uqiyah." ¹⁷</p> <p>After being rescued Bilal turned to Abu-Bakr (ﷺ) and said: "If you bought me for yourself then keep me, but if you did so for Allah's sake then let me go." ¹⁸</p> <ul style="list-style-type: none"> ◆ Aamir ibn Fuhairah was also purchased and set free by Abu-Bakr (ﷺ), as well as Umm-U'bays, Zineerah, Nahdiyah, the Slave of Banu Mu'ammil and others. ¹⁹ ◆ Abu-Qahaafah said to his son: "O son, I see you setting these weak ones free; why not free someone strong who can support you and protect you: would that not be better?" <p>"O father, I do this only for Allah's sake." And Allah (ﷻ) revealed:</p> <p style="text-align: center;">فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ</p> <p>"As for him who gives and keeps his duty to Allâh and fears Him..." (al-Lail (92): 5)</p>
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 He was the first to come to the defence of the Messenger (ﷺ) as he was first in everything.

Ibn-Hishaam 394/1¹⁶
 al-Siyar 352/1¹⁷
 Bukhari 3755¹⁸
 Ibn-Hishaam 393/1¹⁹

<p>His first Hijrah</p>	<p>When the persecution of the Muslims increased, Abu-Bakr (ﷺ) decided to migrate to Abyssinia.</p> <p>When he reached a place called Barq al-Ghimaad outside Makkah, he met Ibn al- Daghinnah , who asked him: “Where are you going, Abu-Bakr?”</p> <p>“My people have forced me out, so I want to move on the earth and worship my Lord” was the reply.</p> <p>Ibn al- Daghinnah said: “A man like you should not leave, nor should he be turned out as you assist the poor, keep good relations with your kith and kin, help the disabled, honour your guests, and stand up for justice: I am your protector. So go back and worship your Lord at your home.”</p> <p>They both returned to Makkah and the mushriks honoured the protection of Ibn al- Daghinnah with the condition that Abu-Bakr (ﷺ) worship his Lord in his house and not in public, because they feared his influence on their women and children.</p> <p>Abu-Bakr (ﷺ) continued like this for some time and then decided to build a porch in front of his house, where he would stand to perform salaah and recite the Qur'an. Women and children would listen to him, and watch him recite and weep.</p> <p>The Quraish sent word to Ibn al- Daghinnah that Abu-Bakr (ﷺ) had broken the agreement and he come to Abu Bakr and tried to convince Abu Bakr otherwise, but he was adamant and returned al- Daghinnah’s protection and sufficed with the protection of Allah.²⁰</p>
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Benefits:

- Testification of Abu-Bakr’s (ﷺ) character before Islam;
- Abu-Bakr’s (ﷺ) relationship with the Qur'an;
- Culture and traits of the Arabs

Bukhari 2297²⁰

Abu-Bakr (رضي الله عنه): Hijrah to Madinah

<p>Permission to migrate</p>	<ul style="list-style-type: none"> • The Messenger (ﷺ) was in Makkah, and he said to the Muslims, "In a dream I have been shown your migration place: a land of date-palm trees, between two mountains [and between] two rocky tracts." • Abu-Bakr (رضي الله عنه) also prepared to leave for Madinah, but Allah's Messenger (ﷺ) said to him, "Wait for a while, because I hope that I will be allowed to migrate also." Abu-Bakr (رضي الله عنه) said, "Do you indeed expect this? Let my father be sacrificed for you." The Prophet (ﷺ) said, "Yes." • So Abu-Bakr (رضي الله عنه) did not migrate in order to accompany him (ﷺ). He prepared two camels he possessed for four months. • Once, while we were sitting at noon, someone said to Abu-Bakr (رضي الله عنه), "This is Allah's Messenger (ﷺ) with his head covered, coming at a time at which he never used to visit us before." Abu-Bakr (رضي الله عنه) said, "May my parents be sacrificed for him. By Allah (ﷻ), he has not come at this hour except for a great necessity." <p>So Allah's Messenger (ﷺ) came and asked permission to enter, and he was allowed to enter. When he entered, he said to Abu-Bakr (رضي الله عنه). "Tell everyone who is present with you to leave". Abu-Bakr (رضي الله عنه) replied, "They are none but your family. May my father be sacrificed for you, O Allah's Messenger (ﷺ)."</p> <p>The Prophet said, "I have been granted permission to migrate." Abu-Bakr (رضي الله عنه) said, "Shall I accompany you? May my father be sacrificed for you." Allah's Messenger (ﷺ) said, "Yes."</p>
<p>Preparations</p>	<ul style="list-style-type: none"> • Abu-Bakr (رضي الله عنه) said, "O Allah's Messenger (ﷺ) may my father be sacrificed for you, take one of these two camels of mine." Allah's Messenger (ﷺ) replied, "I accept it with payment." • We prepared the baggage quickly and put some journey food in a leather bag for them. Asmaa cut a piece from her waist-belt and tied the mouth of the leather bag with it, and for that reason she was known as Dhat-un-Nitaqain ("owner of the two girdles"). • Then Allah's Messenger (ﷺ) and Abu-Bakr (رضي الله عنه) reached a cave in the mountain of Thaur and stayed there for three nights.

 Ayesha relates: "I never remembered my parents believing in any deen other than the true deen, and I don't remember a single day passing without being visited by Allah's Messenger (ﷺ) in the morning and in the evening".

<p>Helpers of the Hijrah</p>	<ul style="list-style-type: none"> • Abdullah ibn Abi-Bakr, who was intelligent and young, used to stay with them at night and leave before daybreak so that in the morning he would be with Quraish as if he had spent the night in Makkah. He would find out about any plot made against them, and when darkness fell would bring the news back to the cave. • Aamir ibn Fuhairah would bring grazing sheep and goats to them after nightfall so that they always had fresh milk at night. He would then leave with the herd before daybreak, following the same routine for all three nights. The herd of animals would obscure the marks in the sand or dust that had been left by Ibn Abi-Bakr, so that no tracker could follow him and discover the men hiding in the cave. • Allah's Messenger (ﷺ) and Abu-Bakr (رضي الله عنه) had hired a man from the tribe of Banu al-Dail as a guide and he was on the religion of the infidels of Quraish. The Prophet (ﷺ) and Abu-Bakr (رضي الله عنه) trusted him, gave him their two camels and took his promise to bring the two camels to the cave of Thaur in the morning after three nights.
<p>Suraqah ibn Ju'sham</p>	<p>The nephew of Suraqah ibn Ju'sham said that his (i.e. the nephew's) father informed him that he heard Suraqah ibn Ju'sham saying, "The messengers of Quraish came to us declaring that they had assigned for the persons who would kill or arrest Allah's Messenger (ﷺ) and Abu-Bakr (رضي الله عنه), a reward equal to their blood money".</p> <p>While I was sitting in one of the gatherings of my tribe, a man came to us and said, "O Suraqah! No doubt I have just seen some people far away and I think they are Muhammad and his companion."</p> <p>Suraqah added, I too realized that it must have been them but I said, "No, it is not them; you have seen so-and-so and so-and-so, whom we saw set out earlier".</p> <p>I stayed in the gathering for a while and then got up and left for my home and ordered my slave-girl to get my horse ready for me..."²¹</p>

Bukhari 3696²¹

Added narrations:

- Abu-Bakr (رضي الله عنه) said, "I was with the Prophet (ﷺ) in the cave. When I raised my head, I saw the feet of the people and I said, "O Allah's Messenger (ﷺ), if any of them should look down, they will see us." ²²

The Prophet (ﷺ) said, "O Abu-Bakr, be quiet! [For we are] two and Allah is the Third with us."

The Qur'an testifies to this:

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا
أَثْنَيْنِ إِذْ هُمَا فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ
مَعَنَا فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَيْهِ وَأَيَّدَهُ بِجُنُودٍ لَمْ تَرَوْهَا وَجَعَلَ
كَلِمَةَ الَّذِينَ كَفَرُوا السُّفْلَىٰ ۗ وَكَلِمَةُ اللَّهِ هِيَ الْعُلْيَا ۗ وَاللَّهُ
عَزِيزٌ حَكِيمٌ

“Whether you help him [Muhammad] or not [it does not matter], for Allâh did indeed help him when the disbelievers drove him out, the second of two; when they [Muhammad and Abu-Bakr] were in the cave, and he [Allah’s messenger] said to his companion [Abu-Bakr] "Be not sad [nor afraid]; surely Allâh is with us." Then Allâh sent down His Sakinah upon him, and strengthened him with forces [angels] which you saw not, and made the word of those who disbelieved the lowermost, while the Word of Allâh became the uppermost; and Allâh is Almighty, All-Wise.” (*At-Tauba (9): 40*).

<p>Madinah</p>	<p>When the Muslims of Madinah heard the news of the departure of Allah's Messenger (ﷺ) from Makkah, they began going to the Harrah every morning. They would wait there for him until the heat of the noon forced them to return.</p> <p>One day, after waiting for a long while, they returned home; then a Jew on the roof of one of the forts of his people saw Allah's Messenger (ﷺ) and his companion, dressed in white clothes, emerging out of the desert mirage.</p> <p>The Jew could not help shouting at the top of his voice, "O you Arabs! Here is your great man whom you have been waiting for."</p> <p>So all the Muslims rushed to welcome Allah's Messenger (ﷺ) at the Harrah.</p> <p>Abu-Bakr (رضي الله عنه) stood up, receiving the people, while Allah's Messenger (ﷺ) sat down and kept silent.</p> <p>Some of the Ansaar who had not seen Allah's Messenger (ﷺ) before, began to greet Abu-Bakr (رضي الله عنه), but when the sunlight fell on Allah's Messenger (ﷺ) and Abu-Bakr (رضي الله عنه) came forward and shaded him with his sheet they realised which man was Allah's Messenger (ﷺ).²³</p>
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Bukhari 3905²³

In this journey of the hijra are lessons and points to take note of:

1. Virtues of Abu-Bakr (رضي الله عنه):
 - a) companion on the journey;
 - b) companion in the cave;
 - c) the caring companion;
 - d) partner in Allah's (ﷻ) closeness;
 - e) partner under Allah's (ﷻ) tranquillity and help;
 - f) trials faced seeking the pleasure of Allah (ﷻ) and of His Prophet (ﷺ).
2. Planning and organisation:
 - a) visit at the time of afternoon rest;
 - b) departure at night;
 - c) route;
 - d) Ali slept in the Messenger's (ﷺ) bed;
 - e) provisions were taken.
3. Role of Abu-Bakr's (رضي الله عنه) family:
 - a) Abdullah;
 - b) Ayesha and Asmaa;
 - c) Asmaa;

After the hijra

The masjid was built, the community was established, brotherhood between the Ansaar and Muhajiroon was implemented²⁴, treaties with the Christian and Jewish tribes were entered into, and the Islamic State was established.

Abu-Bakr and Khaarijah ibn Zaid²⁴

Abu-Bakr (رضي الله عنه): In Madinah

The life of Abu-Bakr (رضي الله عنه) in Madinah was full of lessons, gems and treasures	
1. Hafsa bint Umar	<p>Khunais ibn Hudhaafah was killed in the battle of Badr and Hafsa bint Umar was widowed.</p> <p>So Umar (رضي الله عنه) approached Uthman (رضي الله عنه) and offered her in marriage to him but he turned down the offer.</p> <p>Then he approached Abu-Bakr (رضي الله عنه), who remained silent.²⁵</p> <p>It later transpired that the reason for his silence was that he knew that Allah’s Messenger (ﷺ) intended to marry her.</p>
2. Khutba incident	<p>Abu-Bakr (رضي الله عنه) was from amongst those twelve who remained seated during the incident of the Friday khutba:</p> <p>وَإِذَا رَأَوْا تِجَارَةً أَوْ لَهْوًا انفَضُّوا إِلَيْهَا وَتَرَكُوكَ قَائِمًا قُلْ مَا عِنْدَ اللَّهِ خَيْرٌ مِنَ اللَّهِوِ وَمِنَ التِّجَارَةِ وَاللَّهُ خَيْرُ الرَّازِقِينَ</p> <p>"And when they see some merchandise or some amusement they disperse headlong to it, and leave you standing. Say: "That which Allah has is better than any amusement or merchandise, and Allah is the best of providers." (Al-Jumu'a (62):11).²⁶</p>
3. Trousers	<p>Abu-Bakr (رضي الله عنه) heard the Messenger (ﷺ) say that “ The one who drags his trousers with pride will never have Allah gaze upon him”, so he told the Messenger (ﷺ) that his trousers fall a bit but he tries to keep them up.</p> <p>The Messenger (ﷺ) affirmed that Abu-Bakr (رضي الله عنه) was free from pride in this matter.²⁷</p>

👍 Abu-Bakr was known for (رضي الله عنه) extreme care in matters of halaal nutrition, and even induced vomit after eating something doubtful

Bukhari 4005²⁵
Sahih ibn-Hibaan 300/15²⁶
Bukhari 3665²⁷

<p>4. Ayesha's Raised voice</p>	<p>Abu-Bakr (ؓ) entered the house of Ayesha and heard her raise her voice to the Messenger (ﷺ).²⁸</p> <p>So he reprimanded her and moved forward to hit her, but the Messenger (ﷺ) defended her and Abu-Bakr (ؓ) left in anger.</p> <p>A few days later he found them happy together and said "Enter me in your peace as you entered me in your fight".</p>
<p>5. Lost necklace</p>	<p>The incident of the lost necklace of Ayesha and the verses of Tayammum [Al-Nisa 43].²⁹</p>
<p>6. Argument</p>	<p>Argument between Abu-Bakr (ؓ) and Umar (ؓ) where Abu-Bakr made a mistake and asked Umar to forgive him.³⁰</p>
<p>7. Actions of people of Jannah</p>	<p>The Messenger (ﷺ) asked the sahaabah:</p> <p>"Who is fasting among you?" "I," said Abu-Bakr;</p> <p>"Who followed a janaazah today?" "I," said Abu-Bakr;</p> <p>"Who fed a needy one today?" "I," said Abu-Bakr;</p> <p>The Messenger (ﷺ) said: "These actions are not joined in a person except that he will enter jannah."³¹</p>
<p>8. Mistah</p>	<p>Incident with Mistah and the false allegation of adultery against Umm al-Mu'mineen Ayesha and Safwan ibn Mu'attal [Al-Nur 22].³²</p>
<p>9. Ameer</p>	<p>Was appointed Ameer of the Hajj in 9AH</p>

Abu-Dawood; but it has some weakness²⁸

Bukhari 3672²⁹

Bukhari 3661³⁰

Muslim 2421³¹

Bukhari 4750³²

Specific virtues of Abu Bakr (رضي الله عنه):	
1. Belief	<p>The Messenger (ﷺ) turned around after the fajr salaah and said,</p> <p>“A man had loaded his cow and the cow turned and said to him “I have not been created for this but rather for cultivation”</p> <p>So the people responded, “Subhaan Allah! A cow that speaks?”</p> <p>The Messenger (ﷺ) said, “I believe it, [and so do] Abu-Bakr and Umar.</p> <p>A shepherd was with his sheep when a wolf snatched one; the shepherd pursued the wolf and got back his sheep.</p> <p>The wolf turned to him and said Who will save it on the day when there will be no shepherd but me?”</p> <p>The people responded, “Subhaan Allah! A wolf that speaks?”</p> <p>The Messenger (ﷺ) said, “I believe in it, [and so do] Abu-Bakr and Umar.”</p> <p>The narrator then added that Abu-Bakr and Umar were not present at the time of this incident. ³³</p>
2. Beloved	<p>Amr ibn al-Aa’s asked Allah’s Messenger (ﷺ) in public,</p> <p>“Who is most beloved to you?”</p> <p>“Ayesha,” he replied.</p> <p>“From the men?”</p> <p>“Her father.”</p> <p>“Then who?”</p> <p>“Umar ibn al-Khattaab.” ³⁴</p>
3. Doors of Jannah	<p>The many doors of Jannah and Abu-Bakr (رضي الله عنه) will be called from them all. ³⁵</p>

Muslim 6336³³
Bukhari 3662³⁴
Bukhari 3666³⁵

<p>4. Dream</p>	<p>Ayesha had a dream in which she saw three moons fall into her house,</p> <p>So she asked Abu-Bakr (رضي الله عنه), who said,</p> <p>“If your dream is true, there will be buried in your house three of the best of the earth.”</p> <p>When the Messenger (ﷺ) passed away Abu-Bakr (رضي الله عنه) told her, “This is the best of the moons.”³⁶</p>
<p>5. Du'a</p>	<ul style="list-style-type: none"> • Abu-Bakr (رضي الله عنه) asked the Messenger (ﷺ) to teach him a dua to make in salah and he was taught the following words <p style="text-align: center;">اللَّهُمَّ إِنِّي ظَلَمْتُ نَفْسِي ظُلْمًا كَثِيرًا، وَلَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ. فَاعْفِرْ لِي مَغْفِرَةً مِنْ عِنْدِكَ، وَارْحَمْنِي إِنَّكَ أَنْتَ الْغَفُورُ الرَّحِيمُ</p> <p>“O Allah, I have oppressed myself greatly and no-one forgives sins but You, so forgive me and have mercy upon me: verily you are Most Forgiving and Most Merciful.”³⁷</p> <ul style="list-style-type: none"> • When people use to praise him, he would reply <p style="text-align: center;">اللهم لا تؤاخذني بما يقولون واغفر لي ما لا يعلمون واجعلني خيراً مما يظنون</p> <p>“O Allah, do not hold me accountable for that which they say about me, and forgive me for that which they do not know about me, and make me better than their thoughts about me.”³⁸</p>



Consensus of the scholars that Abu-Bakr (رضي الله عنه) was the most knowledgeable of this ummah

Tarikh al-Khulafa 129³⁶
Bukhari 834³⁷
Usd al-Ghaayah 146/2³⁸